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THE

✓  
JEWISH

INTELLIGENCER.

A MONTHLY PUBLICATION.

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VOL. I.

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BY JOSEPH SAMUEL C. F. FREY,

Author of a Hebrew Grammar; a Hebrew, Latin, and English Dictionary; and "Joseph and Benjamin," or a series of Letters, &c. &c.

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## NOTICE.

The Editor, having now completed the first volume of the Jewish Intelligencer, intends, by Divine permission, to leave early in the next month for Europe. Amongst other important business, one of his objects is to facilitate the gratuitous distribution amongst the Jews of his work entitled "Joseph and Benjamin" in the language in which it is now printed and also to get it translated and printed in the German language. To carry into effect this laudable object, considerable funds are required. It has already been stated in the body of this work (see page 83,) that donations will be thankfully received by E. Burrill, Esq. (No. 5 Broad-street,) Treasurer of the American Society for meliorating the condition of the Jews. The Rev. Joseph Bradley, of Pittsburgh, is authorized to receive donations for the same object.

The other important object which the Editor has in view, is to collect materials and open correspondence to enrich the future numbers and volumes of the Jewish Intelligencer. If life and health be spared the first number of the second volume may be expected in May, 1838. The second volume will be accompanied by a copious Index.\* The Editor begs leave to return his sincere thanks to the subscribers who have favored him with their patronage, and hopes they will continue the same in the progress of the work.

N. B. Those subscribers who have not paid their subscription are requested to forward the same without delay. During the Editor's absence his friends and correspondents are requested to address to him as usual to the care of John Frey, No. 369 Pearl-street, who will attend to his business.

\* The first volume may be had bound in cloth and lettered, price two dollars, at the office of the American Baptist, corner of Clinton Hall, Nassau-street.

*New-York, Jan. 1837.*



## TO THE PUBLIC.

IN sending forth the first number of a new publication, the author does not think it necessary to make the usual apology. To do good is never out of season. Such is the design of this work. Although "of making books there is no end," yet the present work will neither be injurious nor superfluous. As it will be no rival to any other publication of the same nature, so likewise there is no source from whence the public can draw the information proposed to be communicated in the following pages. Additional information respecting the Jewish nation, their history, religion, customs and manners, besides that contained in the Bible, is necessary to a proper and useful understanding of the sacred Scriptures. And it is particularly desirable that persons of all descriptions should be furnished with correct information respecting the civil and religious, temporal and spiritual state of the Jews, since the time of their dispersion by Titus. The editor, having for many years traveled extensively both in Britain and in this country, found every where a very prevailing and pernicious error, even in the minds of persons otherwise well informed. Most people, having derived all their information respecting the Jewish nation from the Bible only, suppose that their present circumstances and situation are still the same as they were before their present dispersion. Hence they neither sympathize with their wretched condition, nor think it proper or necessary to use any efforts to promote their conversion to the Christian religion. It is therefore designed to give but a brief history of their former state, but a more enlarged account of their civil and religious condition since their present dispersion, and a scriptural view of their future restoration, glory and usefulness.

The origin, dispersion, and future restoration of the ten tribes, a subject most interesting, will occupy a part of the following sheets.

The editor, having been highly favored of God to be the first missionary to his brethren the Jews, at the commencement of this century, and having watched the rise and progress of Societies, both at home and abroad, will be able to furnish much interesting and useful information respecting their efforts and success during the last thirty-five years.

Another article, not less interesting than the former, will be extensive and interesting correspondence with missionaries amongst the Jews, with many of whom the editor has had a personal acquaintance for many years past.

Each number will also contain an account of the life and history of converted Jews ; a number of which are already in the possession of the editor, and he hopes to obtain many more. Such, dear reader, will be the contents of every monthly number ; and when one of the first four-named subjects shall be exhausted, another will be selected in its place still connected with the Jewish nation. Thus much respecting the matter. Concerning the mode and manner of execution, neither labor nor expense will be spared to make the work neat, interesting and useful. Great care will be taken that nothing shall be introduced of a sectarian nature, or any thing calculated to give unnecessary offence either to Jew or Gentile.

Convinced that a work like that now proposed is much needed, the editor has undertaken it, in full confidence that the public, who have patronized his former publications far beyond his expectations, will continue the same favor towards the present work.

## I. HISTORY OF THE JEWS;

*PARTICULARLY SINCE THEIR PRESENT DISPERSION.*

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### INTRODUCTION.

Whatever may be the region of the earth into which the traveler adventures, he there meets the exiled Jew: and although he is every where “an astonishment, a proverb, and a by-word,” he every where retains his peculiarities, and therefore may every where be known. The dispersed of other nations have amalgamated with the people among whom they have lived, and can therefore be no longer distinguished from them; but the Israelites were forbidden to intermarry with strangers, and to this precept they have generally attended, never forgetting the fact, that from the founding of their race they were set apart to be “a peculiar people.” The consequence, is that the Jews are the most ancient unmingled race known to exist on the face of the earth. The high distinction bestowed on their nation they never forget, and although about eighteen centuries have elapsed since their dispersion, no people entertain more love for the land of their forefathers, or more venerate their ancient usages: and hence we often find them glorying in their ancestry, confessing their degradation, extolling their institutions, and triumphing in their future prospects.

In tracing back the history of the Jews, we are led to that volume which God himself inspired, and amongst its records we find the most authentic information. The Pentateuch, with which that volume commences, is undoubtedly the oldest book in the world: and the author (who was himself an Israelite) having been appointed of God to be, under him, the deliverer, legislator, judge, and leader of the Israelites, received also the honor of writing the first history of which we have any certain knowledge. For this work he was especially qualified; for although it is probable that, until his days, history had been handed down from generation to generation only by tradition, the then longevity of man was highly favorable to the integrity of that tradition; and beside this, the historian Moses was a prophet, and by divine inspiration was not only preserved from recording error, but also furnished with such essential information as tradition had not supplied. As it is to his writings that we are principally indebted for the early history of the Jews, and as a great portion of the subsequent parts of the Bible relate to that people, no history can be more authentic, or more interesting to every well regulated mind.

In pursuing this work, it will therefore be necessary to notice events with which the Bible student is already familiar; but this will be done with brevity, as our intention will be directed principally to the history



of the Jews since their dispersion ; a period of later date than that to which the Scripture history extends : and here we shall plainly discern that of which Isaiah had but a faint glimpse, when he spake of them as a people who had been " terrible from the beginning," but who should be a people " scattered and peeled." Alas, how have the mighty fallen ! Obscurity was their origin ; but by miracle there sprang " from one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore, innumerable ;"—to them were given the most astonishing proofs of divine fidelity, mighty conquests, and " a land flowing with milk and honey." But they forgot the Lord, rebelled against him, despised his friendly and faithful warnings, contemned his chastisements, and grieved his Holy Spirit. At length they consummated their guilt by the rejection and putting to death of the Son of God ! Then the Almighty sent forth the Roman armies ; and by these, multitudes of them were destroyed ; and those who escaped the tragical event were driven from their beautiful country to the uttermost parts of the earth. There they have had no inheritance, no resting-place, no honor, and, for ages, no protection—less esteemed than hewers of wood and drawers of water, regarded as the filth and offscouring of all things, they have been hated, despised and persecuted, punished with confiscations, banishment and death, no man really caring for their souls ! All the nations which were included in the great monarchies of former ages, and which Daniel describes as the ten toes of the image, have for ages denied them the honors and privileges of citizenship ; and even at this day they are scarcely any where allowed to hold landed property, except in this highly favored country, the land of liberty, the asylum of the persecuted, the home of the stranger and foreigner, the friend of the destitute, and the only nation under heaven not leagued with antichrist, and destined to carry the remnant of converted Jews in " vessels of bulrushes to their brethren, to a nation scattered and peeled, to a people terrible from their beginning hitherto ; a nation meted out and trodden down, whose land the rivers have spoiled." Isaiah, 18 : 2.

The tale of their sorrows will be partially but faithfully unfolded in the following pages, for its full amount is beyond our calculation ! But while we speak of their sorrows, sorrows so great that the heart must be hard indeed that does not feel for them, we will not attempt to extenuate their guilt, or to hide the fact, that they have deserved all, and more than all the punishment with which the righteous judgment of God has visited them. The rejection of Christ by the Jewish nation was most wicked—most unreasonable, and the continued rejection of him admits of no apology. The errand upon which he came was most benevolent and important, hence they should have received him with gratitude ; but because the purpose of his first advent

was to redeem sinners from all iniquity, rather than to erect a temporal monarchy, they cast him out as an impostor. The men of that day were inexcusable in this, and their posterity of the present day are still more to be blamed for adhering to the fatal error, since they have had a long season for calm reflection, and since no mission was ever better authenticated than that of Jesus Christ. The purpose of his coming has been plainly set forth by Isaiah: it was that he should be wounded for our transgressions; that he should be bruised for our iniquities; that the chastisement of our peace should be upon him; and that with his stripes we should be healed. Hence he was a man of sorrows and acquainted with grief. In this and in every other respect he answered to the predictions of the prophets; and were my dear brethren of this day seriously to examine the claims of Jesus of Nazareth to the Messiahship, instead of blindly following in the footsteps of our forefathers, it would seem to be impossible for them any longer really to regard him as an impostor.\*

But we rejoice to know that the time shall come when this people shall possess a new heart and a right spirit, and when their iniquity shall be put away. They have been the most honored of all nations; and again they will be, at a future period, the most honored: even now, indeed, low as they have fallen, they are, in a temporal sense, still the chosen people of God, and his covenant is with them, and cannot be broken: their honors have been many and great. On the day of man's first transgression the Almighty was pleased to promise a Savior—that Savior was prefigured by sacrifices, and in various times and manners the promise was renewed: but at length God was pleased to raise up a family which, before their great progenitor had a child, was chosen to the matchless honor of numbering amongst its sons according to the flesh, him who was the Son of God. The Lord called Abraham to leave his native land, and "he went forth, not knowing whither he went," and was led to a land which the Lord gave to him as a possession for his posterity; to him the promise was made that he should be the progenitor of the Savior; and as he had no offspring, the Lord gave him a son under circumstances that required supernatural interposition: that son also became a father, and God remembered the "covenant which he made with Abraham, and the oath which he gave unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance." This family afterwards sank into slavery and were bondsmen in Egypt; but the Lord remembered his promise; he saw their afflictions, he heard their groans, and he came to their help. Terrible judgments over-

\* See all the predictions respecting the Messiah, explained and proved to have been fulfilled in Jesus Christ, in vol. i. of "Joseph and Benjamin."

whelmed their oppressors ; Egypt was shaken to its centre ; the proud tyrant was subdued, the sea divided and formed a highway through which the Israelites passed on dry ground, led onward by Moses and Aaron, while God himself, in a pillar of a cloud by day, and a pillar of fire by night went before them and pointed out their way. Thus brought into liberty, they proceeded through the wilderness to the land of Canaan ; and during their journey of forty years, their temporal wants were supplied by miracle. While they were there God, who had himself condescended to become their king, amidst awful displays of majesty from Mount Sinai, gave them a code of laws and ordinances, and to him as their King they swore allegiance. As their king he went forth with their armies, and in all cases in which his sovereignty was recognised he gave them the victory. Thus were nations, many great and powerful, subdued beneath them, and they were put into possession of that goodly land which had long before been promised to their father Abraham.

Upon them also was conferred the high honor of being made the depositories of divine revelation. Whatever communications God made to man, he made through the medium of the Israelites, and in their custody he placed the sacred books, and every book in the sacred volume had an Israelite for its author. That nation was the only one on earth that possessed a pure form of religious worship ; other nations worshiped idols, but the Lord was in the midst of Israel. As King, he reigned over them ; and having divided their country to them by lot, so that every family should share in the inheritance, he was the Liege Lord of the whole. But the greatest honor ever bestowed upon them was this, that the Savior of sinners, he through whom alone any one ever had, ever have, or ever can obtain a good hope of eternal happiness—he who was God manifested in the flesh—he was born a Jew. He came to the Jews as his own, and although they received him not, but with wicked hands crucified and slew him, still he pitied them, wept over them, prayed for them with his dying breath, sent his apostles (all of whom were Jews) to make to them the first proclamation of the Gospel, and that first proclamation of the Gospel he so eminently blessed by bestowing the peculiar influences of the Holy Spirit, that thousands of Jews were immediately converted, and became members of the first Christian church ever constituted in the world. But the honors conferred on the Jews are too many for enumeration ; they are equalled only by their degradation.

“ No land so favored of the skies,  
“ And yet no land so vile ! ”

Alas, they are fallen ! But shall they never rise again ? This is thought by some ; but are not such persons more influenced by dis-



pleasure at their wickedness, and by a view of their present condition, than by the testimony of Scripture? No truth is more truly revealed in the Bible, than that this people shall again be restored to the land of their fathers: and when we notice their distinctness from other people; when we observe the fact, that although their progenitors were husbandmen, the Jews are now all engaged in pursuits that can be easily abandoned; and when we view the present condition of Palestine, we see a preparedness to hasten home as soon as the divinely appointed signal shall be given. Indeed, if they return not, then must the promises, as to the extent of land they should possess, be broken. The Lord said to Abraham, Gen. 15: 18, "Unto thy seed have I given this land, from the river of Egypt (the Nile) unto the great river, the river Euphrates." Now the word of the Lord cannot be broken, and it is evident that they have never yet possessed this extent of territory. In the days of Solomon many places became tributary that were not possessed by him, and some have imagined that thus the promise was fulfilled; but that the promise was not thus fulfilled, is evident from the fact that Ezekiel, who prophesied long after the days of Solomon, and evidently referred to a time not yet arrived, says, chap. 47: 13, 14, "Thus saith the Lord God, this shall be the border whereby ye shall inherit the land, according to the twelve tribes of Israel: Joseph shall have two portions. And ye shall inherit it, one as well as another; concerning the which I lifted up my hand to give it unto your fathers; and this land shall fall to you for inheritance." These verses are followed by others giving the boundaries of the land, which boundaries include much that this highly favored people have never yet possessed; and it is then promised, v. 21-23, "So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God." As therefore it is evident that the paying of tribute to Solomon could not fulfill a promise (not of receiving tribute, but) of possessing land, and which promise was repeated and explained by Ezekiel long after Solomon's days; we see that the degraded Jews are again to be restored, and that high honors await them. They will indeed be the most highly honored of all the nations of the earth. This truth would be more apparent, were we to bear in mind that while the Israelites are a people who, in their temporal circumstances, have been set forth as a type of the whole Christian church, the Israel of God, we are not at liberty, by spiritualizing the promises of God made to the house of Israel, to ap-

ply them to the spiritual Israel only, but are bound to receive them as given literally to the literal Israel, and spiritually to the spiritual Israel; for if the promises were not true to the type, they could not be true to the antitype—but they are God's promises made concerning the wordly condition of men, who, according to the flesh, are of the family of Abraham, and they must be fulfilled; and the certainty that they will be so, is precisely the same as the certainty that, in a spiritual sense, the same promises will be fulfilled to the spiritual Israel, that is, to all who are partakers of saving faith, whether Jews or Gentiles. Bearing this in mind, let us see one or two of the many promises of their future felicity. In Isaiah, 62: 1–5, the Lord has promised, “For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah,” (that is, my delight is in her,) “and thy land Beulah,” (that is, married;) for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.” Now, as it is the literal Jerusalem which has been termed “Forsaken,” and the literal land of Israel which has been termed “Desolate,” so surely the literal city and land will be “no more” so called when the promise shall have been fulfilled, “The Gentiles shall see thy righteousness.” It is not therefore their own, but Jerusalem's righteousness which the Gentiles shall see; and accordingly the prophecy proceeds, verses 6–9, “I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: (ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.) The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness.” It is here most obvious that the address is to the literal Jerusalem, the city signifying the people, according to a mode of speech common in all languages. It is the literal Israel's “corn” which has been meat for their “enemies,” and the wine for which they labored, have strangers drunk. It will therefore be in the literal Israel's better days that this shall “no more” be the case, even

when the Lord shall make the now forsaken Jerusalem "a praise in the earth." And accordingly there follows a call to "Prepare the way" for their restoration: "Prepare the way of the people." And when their highway has been "cast up," and when the "stones" which impede them in their journey Zionward have been removed, and when a "standard" has been elevated, around which they may rally, and when their "salvation" shall have come, then men "shall call them, the holy people, the redeemed of the Lord; and thou" (Jerusalem) "shalt be called, Sought out, a city not forsaken." Now the unhappy Jews see no beauty in Christ that they should desire him, but the time advances when they shall say unto him, "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zech. 13: 6. And thus hath the Lord promised, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." Zech. 12: 10-14. "And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity, that I procure unto it." Jeremiah, 33: 7-9. "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing." Zech. 8: 13. These promises of God are explicit; and as the blessings are to be conferred after the restoration of both kingdoms from "among the heathen," it is certain that they are yet to be accomplished; for although there was a restoration of the house of Judah after the Babylonish captivity, the house of Israel have never been restored to the land from which they were taken captive; as therefore the time of their restoration is yet future, the promises quoted must be so likewise; and as these promises form but a



very small portion of those which the Lord has given to the descendants of Abraham, Isaac and Jacob, it must be evident that the latter glory of that people will far exceed the glory which rested upon them in the most prosperous days of their past history.\*

Seeing then a people scattered over the earth, a people once so exalted, now so depressed, and at a future period to be raised to eminent dignity, the serious mind will be anxious to obtain instruction from their history, and there are some points which are so prominently conspicuous as to force themselves upon our attention. The history of the Jews presents an important lesson to nations, churches, and all other collective bodies. None of them can enjoy any blessing which does not come from God, and all of them are responsible to him. It is evident that such bodies can only exist as bodies in the present world ; in the present world therefore it is that they must receive their rewards and punishments. As a temporal establishment the Jews were exalted, and to them was given a law enforced by temporal sanctions ; yet their history furnishes a most awful catalogue of crimes, and that to which they were for many ages prone was that against which they were the most especially warned. Idolatry was a sin most offensive to a jealous God ; but while Moses was yet on the mount, the people made them a golden calf and fell down, and worshiped it ! This sin was visited with sore judgments ; but as one sin prepares the way for another, their minds were prepared for crimes of all descriptions—and into these they precipitated themselves. Often did they confess their faults, and for a time amend ; but they soon cast off again the dominion of God, and this course they pursued age after age, until destruction came upon them. When Christ was upon earth he saw them hastening to their downfall, warned them of their danger, and looking upon Jerusalem, he exclaimed, “ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not ! ” The warning of the weeping Savior was disregarded ; his love received the return of hatred ; they clamored for his blood, and consummated their atrocities by procuring his death. And are there no other nations that, as nations, reject Christ ? Are there none ready to treat religion as a matter of minor importance ? And are there no societies or churches who in their collective capacity do that which is evil—act with injustice, and at once worship God with their mouths, and by their acts inquire, “ Who is the Lord, that we should regard him ? ” Alas, we see many such ! Led on by some influential party, and prompted by pride and avarice, they have forgotten the precepts of God, and have done wickedly ; they complain of coldness, of

\* See “ Joseph and Benjamin,” vol. ii. part. 5.

barrenness, and of a low state of religious feelings ; and perhaps they blame their ministers, or even their minister's God ; but let them know that thus they only add sin to sin, and render it necessary for God to add sorrow to their sorrow. The ban of heaven is upon them ! Should they see better days ? Then let them humbly make restitution, remembering that that which they keep back by fraud, crieth ; and let them repent and do their first works, else a worse doom than that of the Jews will come upon them, for they will fall and have no restoration, but, like the churches in Asia, to whom John was directed to write, their candlestick will be removed out of its place.

In the history of the Jews, individual Christians will trace their own experience ; as recipients of temporal mercies, the Jews may indeed be regarded as typical of Christians receiving spiritual mercies ; and, through grace there are many who need no instructor as to the unmerited love that called them from amongst those who knew not God ; or what was signified by Egyptian bondage, crying for deliverance, contest with the oppressor, being brought through the Red Sea, and then singing the song of Moses with gladness of heart. They know, too, the spiritual meaning of bread from heaven, water from the rock, and raiment that waxes not old ; they know what it is to be guided by the divine presence ; to receive the law written on their hearts ; what it is to be bitten by serpents and to look to him that was lifted up ; with their proneness to forget God and the fatherly chastisements he administers, they are acquainted, and still they may learn new lessons continually ; nor must they forget to recognize in the present condition of the Jews the wretched condition of the backslider feeling the force of the divine intimation recorded in Psalm 89 : 30-33, " If his children forsake my law, and walk not in my judgments ; if they break my statutes, and keep not my commandments ; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."

It is therefore hoped that the history we are commencing will not merely possess especial claims to our notice ; but will be found to exert a salutary influence on our minds. This is our object, and that it may be realized, we commend the work to the especial care and blessing of the Holy Spirit.

" Oh ! weep for those that wept by Babel's stream,

" Whose shrines are desolate, whose land a dream ;

" Weep for the harp of Judah's broken shell ;

" Mourn—where their God has dwelt the godless dwell."

## II. Origin, Dispersion and future Restoration of the Ten Tribes.

### INTRODUCTION.

When men are about to burst the bonds of fraternal union, they but very rarely calculate on all the consequences which they might reasonably expect: nor is this surprising, for as "God is love," every thing opposed to love is opposed to God; consequently, that which they are about to do is sinful, and sin is never the consequence of calm and dispassionate reflection, but results from the impetuous folly which seeks a momentary gratification and looks not to the future. When God had chosen one from amongst all the families of the earth, that in it he might show forth his glory, when he had raised that family to distinction, and made it a mighty nation, possessing an extensive and fruitful land; when he had condescended to give it laws and ordinances; when he had sanctioned the erection of a temple for his worship, and especially when he had honored that temple with his especial presence, and chosen its altars as those alone from which he would receive the regular or occasional sacrifice; what circumstances could have more powerfully commended union between the different branches of the peculiar family? God required that all the males of the twelve tribes should assemble three times every year to worship him at Jerusalem; and it was there, and then that in "the most holy place" he dwelt visibly between the cherubim only: how important then was union to their comfort! how essential to the practice of their religion!

Yet the duration of union, harmony and brotherly love was but short: not more than 30 years elapsed after the dedication of the temple, before the nation was divided, and the consequences of division were distressing, lasting and awful! Solomon ascended the throne of his father David under circumstances the most happy: during his reign all the tribes were united, and the glory of his kingdom exceeded that of all the nations of the earth: wealth increased, prosperity abounded—and the temple of the Lord was built upon a scale of unparalleled splendor; yet no sooner had this monarch deceased than a dispute arose as to the conduct to be pursued by his successor. The chosen family was now divided: the tribes of Judah and Benjamin associated as the kingdom of Judea, having Jerusalem as their metropolis and a grandson of David for their sovereign—while the remaining ten tribes formed themselves into the kingdom of Israel, having Samaria for their chief city, and for their king Jeroboam, the son of Nebat, an individual always distinguished by the sacred historian as the man "who made Israel to sin."

The consequences of this rupture soon began to manifest themselves; as the house of God was in the kingdom of Judah, the inhabitants of the

kingdom of Israel were subjected to those results which might easily have been foreseen ; their kingdom had no temple in it, and Jeroboam saw great inconveniences in allowing his subjects to repair to an enemy's country to worship, and therefore he abandoned the temple of the Lord, and set up golden calves at Dan and Bethel, and ordained that these should be worshiped. Thus idolatry was introduced as the religion of the Israelites—thus of the twelve tribes which had sprung from a stock distinguished for faithful adherence to the true God, ten tribes, now a kingdom, fell down to worship the work of men's hands ! Idolatry was the besetting sin of both Judah and Israel ; but the defections of Judah were occasional and partial only, for many of their kings were good men, and led their subjects back from such defections to the worship of the Lord ; but it was otherwise with Israel, for, as on the one hand state policy prevented the people from repairing to the temple at Jerusalem, so on the other hand they never had a king who did that which was right in the sight of the Lord. Court influence was constantly devoted to idolatry, and consequently idolatry prevailed ; and this, notwithstanding the many messages, warnings and judgments which they received from God, and which often forced conviction on their minds and constrained them to say, as in the remarkable affair in which the prophet Elijah was conspicuous—"JEHOVAH he is God ! JEHOVAH he is God !" Their idolatry was indeed most awful, since it was not the fruit of ignorance ; it was committed by people before whose eyes were daily proofs of their wickedness, and who were continually admonished : but they loved their idols, and after them they would go ; and at length the Lord delivered them into the hand of Shalmanezcr, king of Assyria, and he, having subdued them, carried them away captive to the most distant parts of his dominions, and sent into the land of Israel to dwell in their habitations a colony of Cuthcans and Babylonians. These were then idolaters, but after a time they mingled with their religion an imitation of the Mosaic institutions and built a temple upon Mount Gerizzim. These were the Samaritans of whom we read in the days of Christ, and from whom the kingdom of Israel, or the ten tribes, must be distinguished.

This degradation of Israel, by which they were made "outcasts," occurred several generations before the Jews were taken captive to Babylon : but though the Lord gave both kingdoms into the hands of their enemies, it was not for the same space of time ; for after seventy years the Jews were restored to their liberty, and sent home with the means of facilitating the rebuilding of their temple and city ; but the Israelites have had no restoration : they were driven far away and have never been permitted to visit again the land given to their fathers.

Whatever other causes may be assigned for this difference in the



measure of divine judgments executed upon the two nations, we probably shall not err, if we state as one, that to the Jews were committed the oracles of God, and besides this, idolatrous as they were, they were not so entirely devoted to idolatry as were the Israelites; but a far more important reason was, that the great promise of the Messiah being born a Jew, of a particular family, in a particular place, and at a particular time, remained yet to be fulfilled; it was therefore necessary that the Jews should be restored, as without this the promise could not have been fulfilled: but the Jews having been restored, every difficulty was removed; and hence we find that the promises and all the prophecies relating to it were fulfilled with the most minute exactness. The tribeship of Judah was not allowed to depart until Shiloh came: the genealogical tables were preserved perfectly, so that there was the clearest evidence that he was not only of the tribe of Judah, but also of the family of David; the place of his birth, that in which he should afterwards reside, and all the principal events of his life and of his death were also in exact accordance with the divine predictions. While, however, we see that they were restored and preserved for this purpose; we see, also, that when the purpose was fulfilled, they were, on account of their crimes, again scattered.

But for the restoration of Israel there existed no similar necessity, and therefore they were not restored. More than twenty-five hundred years have elapsed since their downfall, and, unlike the Jews, they have been lost to common observation; if therefore we intimate the belief that they will yet be restored to the land of their fathers, and again become a great and honorable people, we are aware that we incur the ridicule of the avowed infidel, and possibly of the contemptuous sneer of the nominal Christian. To such a reception the truths of God have long been subject, but this has never prevented those truths from being realized. To those therefore who call themselves Christians we say, "Search the Scriptures;" and to the infidel we say, we believe the Scriptures: and because the Scriptures foretell the restoration of the ten tribes, we expect that they will be restored. And why should we not believe the Scriptures? The infidel may rail at us as too credulous—but let him rather believe with us, and compare the present and evident condition of the Jews with predictions which were unquestionably known to the world thousands of years ago, and tell us, if he can, how to account for the exact coincidences which are apparent, better or otherwise than by concluding that the predictions were given by inspiration of the Deity, and that consequently the Jews are a standing monument of the truth of Divine revelation.

We are not ignorant of the difficulties existing upon this subject, but we repeat that we believe the Scriptures, and we would add, that



we recollect that the apostle Paul had defined faith as “the substance of things hoped for, and the evidence of things not seen;” the province of faith is, therefore, not to tell us that the things we see are as we see them, but to assure us that things unseen will be even as God has foretold. If then it be asked, how can the Israelites be restored, since we know not where to find them? we reply, the Lord knows where they are, and can consequently find them. He has promised their restoration, and he will effect it. To us indeed the difficulty would be great, and this for several reasons: one we have noticed; another is, that as that nation was, from the time of becoming a separate kingdom till its downfall, always addicted to idolatry, it is not likely that a purer worship prevailed amongst them after they were dispersed among idolaters, and consequently they cannot be recognized by their adherence to the Mosaic ritual. Yet amidst these difficulties we are not left entirely in darkness: there are people who, though they know not their origin, and are sunk into a savage state, still call themselves *Benay Israel*, the children of Israel, and preserve among them traditions of the land, and manners and worship of their forefathers, which agree with the land, and manners, and worship of the ancient Israelites; and they also retain many peculiarities of the Israelites, and this, although entirely ignorant of the Bible. In the following work we shall point them out, and bring forward many evidences of this kind, and such as we think will make a deep impression on the minds of our readers, and especially as some of those persons are sufficiently near at hand to become subjects of investigation without very great difficulty. This will unquestionably be a very interesting inquiry, and as we are prepared to give it a deep and serious attention, we shall on the one hand bring forward those discoveries that are well authenticated, and on the other reject those conjectures that have but little to sustain them.

In the following work we shall notice many divine predictions of the final restoration of the ten tribes, and therefore would advance none of them at present; but we recollect that to this subject attention is not often called; that while the spiritual application of such predictions to the spiritual Israel is always present to the mind, the literal application of them to the literal Israel is forgotten; and that consequently doubts may arise as to the applicability of such predictions; for these reasons we are induced at once to call attention to Hosea, 3: 4, 5—“The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David (or rather, as the word signifies) the beloved their king; and shall fear the

Lord and his goodness in the latter days." The reader must beware, that when the prophets speak of the two kingdoms, they distinguish them as the children of Judah and the children of Israel, and hence that this promise must refer to the ten tribes; it would be absurd to attempt to limit its signification to something spiritual, relating to Gentile Christians; it is certain that as the Israelites have never returned, that the promise has never yet been fulfilled, and consequently either the word of the Lord must fail, or the ten tribes must return; and not only this, but be converted also.

We would also refer to Ezekiel, chap. 37, in which is related the vision of dry bones. This vision affords a striking illustration of the regeneration of sinful men; but that this is not its primary design, is evident from verses 11, 12. "Then the Lord said unto me, son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy, and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves and bring you into the land of Israel." By the expression "the whole house of Israel," is evidently intended the nations both of Judah and Israel, and to the promise of their restoration is added that of their conversion, v. 14. "And shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." And as they were formerly one nation, and by divisions brought evil upon themselves, so shall they be re-united, and for ever after live in, and enjoy the blessedness of union. Ver. 21-23. "Thus saith the Lord God, behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David (or the beloved) my servant shall be king over them; and they shall all have one shepherd; they shall also walk in my judgments, and observe my statutes, and do them."\*

These promises form but a small portion of those, on this interesting subject, which will claim our attention, and which will ere long be realized. May the faithful God, the God of Israel, hasten the day!

\* See these prophecies fully discussed in "Joseph and Benjamin," Vol. II, part 5th.

### III. JEWISH ANTIQUITIES,

Or Ecclesiastical and Civil Institutions of the Hebrew Nation until the Destruction of Jerusalem by Titus.

#### INTRODUCTION.

Under this head I propose to treat of the sacred places, persons, sacrifices, times, government, offices, rites, and customs of the Jews, as they formerly subsisted; and the importance of rightly understanding these things must be evident to those who observe the prominent station they occupy in the Old Testament, and are desirous of ascertaining their relation to the Gospel of Christ, and the manner in which they shadowed forth the glories of Christianity.

When we read of the many obligations, the numerous sacrifices, the various ceremonies and the great expense and burthen of the Jewish services, we feel constrained to contrast them with the simplicity of Christian worship; the difference is great, so great that a question has arisen in the minds of some persons whether both can be of divine appointment; and no doubt it is this that has induced some ecclesiastical bodies to adopt, under the denomination of Christian, various imitations of Jewish peculiarities, with an appearance of pomp and splendor altogether unknown to the apostles of Christ, and for which the New Testament furnishes no authority.

The real cause for this has been the not duly noticing the radical distinction that exists between Jewish institutions and the Christian religion. The services under the Jewish economy were principally of a typical character, and therefore while the outward services of that economy were observed, they alone were not sufficient for the salvation of the soul. Real religion not only now is, but always was spiritual. The letter always killed, and the spirit alone could give life. Those holy men, therefore, who attained to eternal life under the Jewish dispensation, relied not on the outward service, but looked through the sign to the thing signified. And so it was in all ages, that "in every nation they that feared God and wrought righteousness were accepted of him," although the Jews were selected as a people whose ceremonies should typify the Christian church with the spiritual dignity and the important basis of true godliness.

The distinction here observable was overlooked by the carnally minded, and hence we find that salvation was sought by the works of the law; and as those were burthensome, human ingenuity was employed in devising modes for evading their force. Against the errors and devices then subsisting, our Lord Jesus Christ spake in plain and explicit terms in his sermon on the mount; showing that "the Lord seeth not as man seeth; for he looketh on the outward appearance,

but the Lord looketh on the heart." (1 Samuel, 16 : 7.) This sentiment had been overlooked by the carnally minded, who, trusting to ceremonies, discerned not that "the law of the Lord is spiritual." This momentous truth, therefore, the Savior inculcated, and with it harmonized the doctrine of the apostles ; for after Christ had abolished the ceremonial law and put away sin by the sacrifice of himself, they taught that the things signified having appeared, the types of those things were done away ; and enforced the doctrine of Christ, that "they that worship the Lord must worship him in spirit and in truth."

As long as this truth was observed, Christian simplicity prevailed ; but the spirituality of real religion was soon forgotten by the multitude : even in the days of the apostles there were many Antichrists in the world, and soon after their days darkness and carnality so much prevailed, that the Christian church was regarded as the successor rather than as the antitype of the Jewish establishment. As rapidly therefore as power was acquired, it was employed in modeling the Christian church after the Hebrew pattern ; form was substituted for power ; the acts of men supplied the places of divine operations, and the kingdom of heaven was regarded as placed by the Almighty at the disposal of a venal priesthood, who hesitated not to make merchandise of the souls of men. After a long and gloomy series of centuries, light again dawned ; partial reformatations from such errors have since taken place, and they will continue to be made in the ratio in which the spiritual nature of the kingdom of Christ shall be known and felt ; then will the remaining imitations of Jewish ceremonies be done away, and the Hebrew services will stand forth in their proper character.

I am anxious in this work to make that character evident, and this will not only be profitable, but it will also be interesting ; for there was nothing in all the numerous services of the Jews (as far as those services were of divine appointment) which had not a meaning worthy of our notice. They were all typical, and therefore full of instruction : and indeed we know nothing that can possibly set before us the nature and efficacy of the sacrifice and work of Christ so clearly as the Mosaic institutions ; and nothing can be better calculated to open to our minds the glorious superiority of Christianity, while we look at the sign and seek its signification.

In the following work I shall speak of the Hebrew language—the most ancient in the world ; of the early separation of the Jews from all other nations ; of the rite of circumcision, and of the theocratic character of their religion. I also intend to point out the nature, practice and purport of many other particulars in which they were peculiar, as the tabernacle and ark, with the mercy-seat and cherubim, as made in the wilderness ; the Divine presence ; the temple at Jerusalem ;



the various altars, and different sacrifices, oblations, tithes and offerings ; the law, with the signification of its various parts ; the priests and Levites, with their duties, distinctions, privileges and honors ; their courses, orders, and divisions of labor ; the official vestments with Urim and Thummim. I shall also explain ceremonial cleanness and uncleanness of animals, houses, garments, utensils and persons, with the modes of purification ; the passover and the other feasts ; the atonement and other fasts ; the daily and occasional worship ; the readings, prayers and hymns ; the Sabbaths ; the Sabbatic years ; the Jubilee ; the doctrines inculcated ; the domestic observances ; the various sects, and the expounders of the law ; the prophets, and schools of the prophets ; vows, marriages and divorces ; and also the state of religion amongst the Jews before they had kings, and afterwards, under the reign of their different monarchs ; with many other things relating to that ancient people, and particularly those which relate to their rites, ceremonies, observances and religious opinions. Thus we shall have before us antiquities such as no nation but that of the Jews can furnish ; the whole derived from unquestionable authority, and presenting to the mind of the Christian reader a boundless field for interesting and profitable meditation.

Not all the blood of beasts,  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain.

But Christ, the heavenly Lamb,  
Takes all our sins away ;  
A sacrifice of nobler name,  
And richer blood than they.

My faith would lay her hand  
On that dear head of thine,—  
While like a penitent I stand,  
And there confess my sin.

My soul looks back to see  
The burdens thou didst bear,—  
When hanging on the cursed tree,—  
And hopes her guilt was there.

Believing, we rejoice,  
To see the curse remove ;  
We bless the Lamb with cheerful voice,  
And sing his bleeding love.

## IV. MODERN JUDAISM.

## INTRODUCTION.

Perhaps but few Christians are aware of the difference between ancient and modern Judaism ; yet the difference is as great as that between light and darkness. Ancient Judaism had God for its author, truth for its matter, and the Messiah for its object ; but modern Judaism has the Rabbins for its authors, error and superstition for its matter, and opposition to Christianity for its object. Yet the latter is as much preferred to the former as " wine is to water," and the authority of its authors is held to be so great and infallible, that if the Rabbins teach that " the right hand is the left, and the left the right," no one dares to contradict. It ought not, therefore, to be thought strange that my dear people are as ignorant now of the nature and character of the Messiah as they were when they cried " crucify him ! crucify him !" or when the disciples of the Lord knew not the Scriptures, that Christ ought to have suffered and to enter into his glory.

Though excellent works have been published on the subject of modern Judaism, yet most of these works are in languages not commonly understood. And although the Jews are so dispersed that they are to be found in almost every country, city, and village, yet it need not excite surprise that Christians are so little acquainted with their present religious and ecclesiastical institutions and customs. It was formerly, indeed, the characteristic of the leading sect of my nation, that they would " compass sea and land to make a proselyte ;" but it is not their practice now to intrude their views and customs upon public attention ; for though they take no pains to hide or disguise them, they content themselves with going on their own way ; and if Christians happen to go into their synagogues, the service being performed in the Hebrew language, they are neither instructed nor edified.

A want of correct information as to modern Judaism, has been fraught with pernicious effects. The generality of Christians, for want of this information, instead of pitying the deplorable ignorance of my dear people, have despised and hated them, under the false impression that the present race of Jews have equal or superior advantages to those who lived in the days of Christ and his apostles, but have willfully shut their eyes against light and truth. Then there are others who really love my nation, but have neglected to use means for their conversion, imagining that they already possess all necessary information, but reject Christ out of hatred and malice. Some have, indeed, engaged nobly in the good cause, but, being unacquainted with the peculiar situation and circumstances of the Jews, no proper means were used, and consequently they did not meet with the anticipated success,

and therefore they grew weary in well-doing. But as for me, notwithstanding all the difficulties and discouragements I have met with, it is still "my heart's desire and prayer to God for Israel that they might be saved;" yea, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart: for I did\* wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the givings of the law, and the service of God, and the promises: whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

It is therefore my intention, in the following sheets, to make the reader acquainted with my people, and if he have any taste for that which is ancient or peculiar—if curious to know something widely different from all to which he is accustomed—here he will be gratified. But if he be influenced by a higher and more holy motive, and wish to be acquainted with Jewish principles, that he may be the better prepared to be useful to the Jews, he will here find the needful information.

Under the head of modern Judaism I mean to set forth the rites, ceremonies, traditions, and opinions which have been respected by my people from the days of their dispersion until now; and this will embrace much that is not to be found in the writings of Moses. Tradition was much respected before the time of Christ; it was regarded, indeed, as fully equal with, and often superior to the written law; hence we find our blessed Lord, in his sermon on the mount, pointed out and condemned many of the traditional corruptions. But, great as were the corruptions that were then respected, those of after-times were far greater. Many were embraced in the decline, and particularly in the last years of the standing of Jerusalem; these were afterwards brought together and greatly enlarged in the cabbalistic and talmudic writings; which writings are held in great veneration, and regarded as of divine authority by the Jews in general at the present time. Now, as these writings are thus respected, and as they are entirely different from the teachings of Christianity, we ought not to feel surprised that the Jews grow up in the indulgence of strong prejudices against Christianity. These prejudices they imbibed from their parents, and as their reading has been confined to the Old Testament, and as they have abstained from congregating with Christians in religious worship, and have no instruction in their own public worship, it must be evident that those who would instruct these lost sheep of the house of Israel should be

\* See an explanation of this passage in "Joseph and Benjamin," vol. i. preface, page 5.

aware of the prejudices and difficulties which, as stumbling-blocks, are standing in the way of their conversion.

As, in treating of modern Judaism, I shall have to lay it open as it is, the Protestant may discover in the fables inculcated in the schools of the Rabbins many errors which are conspicuous in the church of Rome ; including infallibility of ecclesiastical decisions ; preference of tradition to Scripture ; no heaven for any but themselves ; the bringing into a state of salvation by the observance of rites ; justification by works alone ; prayer to saints ; penances ; purgatory ; praying for the dead ; with many other superstitions, mostly derived from the heathen, and certainly having no divine authority, which have been imitated by the papal establishment without divine authority.

It is my intention to speak of the regard which my people entertain for the Old Testament ; of the Targums, their origin, authors and uses ; of the Mishna, or second law ; of the Gamara, or supplement, showing what the Jews teach as to an oral law, explanatory of the written law, which they say God gave to Moses verbally when he gave him the written law. I shall also have to expose the vain, and trifling, and absurd notions which are thus handed down and believed, and also to speak of the Cabbala and its absurdities ; of their precepts and articles of faith ; their opinions of human nature, sin, repentance, punishments, salvation, apostacy, and Christians ; also their traditions concerning God, angels and demons ; paradise, upper and lower ; hell, its creation, names, divisions, punishments and duration ; human souls and transmigration ; concerning patriarchs and others named in the Old Testament ; concerning Jesus of Nazareth, and the way in which they account for his miracles ; and also concerning their expectation of Messiah, and the feasting, music and dancing they are to have at his coming. Their customs in relation to birth, circumcision, purification, redemption, &c. will be properly explained ; and it will be necessary to speak also of their dresses, prayers, religious services, various offices, congregations, festivals and fasts ; meats, drinks and utensils ; their betrothments, marriages, divorces, sickness, death, burial and mourning. These, with many other particulars, I intend to bring before the reader, and if he happen to be acquainted with my history, I trust he will be prepared to receive my statement. I was born a Jew, and bred up a Jew, and was myself a Jewish Rabbi ; so that the things I set before the reader will not be merely those of which I have heard or read, but those in which I have been personally engaged. While doing this, may my soul be filled with gratitude for that divine mercy which led me from such errors into the path of life ! and may every reader unite with me in praying, that soon, very soon, the eyes of the Jews may be opened, that they also may be brought to see and to experience that the blood of Jesus Christ the Son of God cleanseth from all sin !



**V. History of the Origin and Progress of Christian Efforts to promote the Conversion of the Jews with the commencement of the present Century.**

**INTRODUCTION.**

Benevolence is inseparable from Christianity, and while it finds a thousand methods of manifesting itself, there is one grand object at which it should continually aim—the conversion of men from their present ruined state, to that in which they shall again reflect the image of God and hold communion with him. It is highly commendable to administer to the necessities of the afflicted, to alleviate the distresses of the poor, to sympathize with the distressed, and to educate the young; but real benevolence should bear in mind, that how great soever may be the attention due to the bodies of men, their souls are as much more important as eternity is longer than the duration of the life of man.

When man came from the hands of his Maker he bore the impress of Deity; for God had created him in his own image and likeness; from this state he fell, and by sin the resemblance to God was obliterated; the holy man became unholy, prone to sin and loving to commit it; the happy man became unhappy; his mind resembling the troubled sea: the noble passions of the soul were diverted from their purpose and employed in evil, and consequently the faculty of being happy with God for ever was lost. But in the revelation that God has made to man, there is one subject continually prominent and absorbing all others; it is the great and amazing scheme of the God of heaven to restore sinners from their degradation, to raise them to a higher state than that from which Adam by transgression fell, and to make their footing so sure that they shall never fall again. But none attain to this state otherwise than through the process of conversion; this is effected by the energy of the Holy Spirit attendant upon human effort. Man by nature is dead in trespasses and sins; the Gospel is declared to him; the Holy Spirit overcomes his obstinacy; a principle of new life is breathed into him, and he again becomes a living soul—a partaker of the divine nature. How important then is it to use the appointed means! How honorable to be engaged in their use! To realize this importance, and to seek this honor, may be expected from all real Christians. Their great characteristic is the possession of the mind of Christ: “Let that same mind be in you,” says the apostle Paul, “which was also in Christ Jesus;” and the evidence of our conversion is proportioned to the measure in which this mind is possessed and exhibited by us. Between Christ and the Christian there must be harmony of purpose, and whatever Christ has commanded in

his sacred word, or sanctioned by his example, the Christian will cheerfully and zealously endeavor to accomplish; indeed, if a man be a partaker of the divine nature, and that nature rule in him, he must necessarily love and hate the same objects that God loves and hates. Now, the great purpose of Christ was to do good; he sought to do it, and he did do it wherever he went. As the Father "so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life:" the Son so loved us that "he gave himself for us;" and if we be partakers of the love of Christ, and the mind be in us that was also in him, we shall be ready to devote ourselves, our time, our talents and our property to the good of our fellow-men.

When the dear Savior had offered himself up as a sacrifice for our salvation, and the sacrifice had been accepted, he commanded that the Gospel should be preached to every creature, adding, "he that believeth and is baptized shall be saved, and he that believeth not shall be damned." In obedience to this command we see many going forth and preaching; and while some do this publicly, others do it more privately; some instructing the aged, and some the young. But while this is done, there are those amongst us who participate not in the benefit, and they are the people "of whom as concerning the flesh Christ came." Alas! they have no love to Christ; but, on the contrary, they hate him; they have from infancy either not heard his name in their religious or domestic intercourse, or they have heard it blasphemed; a violent prejudice therefore exists in their minds, which they imbibed in their earliest years, and consequently they seek not Christian instruction, and even suppose it would be wicked to do so. Yet those persons have immortal souls, and their immortal souls cannot be saved unless they be brought to receive the Savior whom they now reject; for in him there is salvation, and in no other. Is it then enough for us to say, let them read the New Testament; let them attend Christian worship and listen to the sermons of the Christian ministers? We know they are unwilling to do these things, and it would wound their consciences to do them. What then shall be done? Shall no man care for their souls? If they will not go to Christians for instruction, ought not Christians to take it to them? Ought they not to be sought out in order that they may be saved? But are they so? Is it not rather the case, that they who go from house to house seeking others, pass by their houses with the remark, "O they are Jews, it is of no use to go there?" My dear Christian brethren, do think again; these persons have souls, and the same power that is necessary to render the Gospel effectual to Gentiles, is able to make it effectual to Jews. Where is our authority for neglecting them? It was amongst

them that Jesus Christ appeared, and although they rejected him, he did not say, "let them alone;" but, on the contrary, gave a proof of his pity, by adding to his commission to preach the Gospel, "beginning at Jerusalem." There the apostles did begin; many of the descendants of Abraham were there converted, and there was constituted the first Christian church. He had said, "preach the Gospel to every creature," and this included every Jew; but he seems to have designed to counteract the feeling now so commonly indulged, and therefore he named the Jews in particular. That commission is now taken by Christian ministers as given to them to preach the Gospel, but surely they should not so forget its intent as to neglect the Jews, while they make known the Gospel to others. They have not now to go to Jerusalem, for the people to whom God gave that land are not there; they are in our midst. It is well, and it is as Christ commanded, to send to distant countries, to pagan nations, and to savage tribes, the word of life; but ought the Jews to be overlooked, who are perishing at our doors and in our sight? They are in gross ignorance of the way of salvation; yet this is no apology for neglecting them, but rather a powerful reason for attempting to instruct them. True it is they have a stubborn attachment to their own way, but this may be overcome. Their hearts are hard, but not too hard for God to soften. O ye servants of Jesus Christ, let me beseech you to look with holy pity, and in the spirit of your Master, upon those who are my brethren according to the flesh! Remember, that where there is peculiar need, there peculiar efforts should be made; and surely none are more in need than these.

To convert the heathen, a few persons go forth at great expense, at a great sacrifice of domestic comfort, and at great hazard of life; but here is a field of labor at home open to those who are regularly engaged in the ministry of the Gospel, and also to private individual Christians; and were these to use the means within their power, who can tell what might be the extent of their success.

It will be desirable, nay more, it will be essential, that they who would be useful to that chosen people, should act with prudence and approach them with affection, candor, fidelity, and piety, and all that regard to their feelings which is included in the golden rule, "as ye would that men should do unto you, do ye even so to them."

It should always be remembered that the best concerted schemes for converting sinners will prove fruitless, unless engaged in and prosecuted in a spirit of prayer, and in humble dependance upon God for his blessing. Means must be used; but it is God alone that can change the heart, and the means he most honors are those in the use

of which his blessing has been most sought in the spirit of Christ, and the most expected in answer to the prayer of faith.

And will not God give success? Most assuredly he will, for he hath promised it. In the following history will be seen, that during the present century efforts have been made with some, though in many cases comparatively little, success; but the smallness of success should not discourage, but rather excite to greater diligence and more watchfulness, that the causes of past failures may be seen and guarded against for the future. During the time to which I intend to confine this history, I have myself been an active agent in the attempts made to convert the Jews. In this work I engaged soon after God was pleased, in his boundless mercy, to open my blind eyes and to show me something of the glory of Christ; and while I wish I had been a thousand times more successful, I am thankful that my labors have not been fruitless: I have seen many of my dear brethren and sisters after the flesh become my brethren and sisters in Christ Jesus. Blessed be the Lord God for ever and ever!

But I am now advanced in life, and in a few years shall no doubt be numbered with the dead. It is no longer in my power to do as I did many years ago in the cause of my dear people; but being as desirous as ever of promoting the same good cause, I send forth this history of Christian efforts, that those who may come after me may see what has been done, what difficulties have been experienced, and what success achieved; and that they may obtain all the information relating to the past which the events have furnished, and without which they would be liable to fall into many errors.

And now, in concluding this introduction, I beseech all who love our Lord Jesus Christ, to remember that he was a Jew; and to make it their daily prayer that he would cause his glory to appear to those who were, and still are his people after the flesh, and hasten the time when the promise of their conversion shall be fulfilled, and the Beloved "shall be their Prince for ever."

Father of faithful Abra'm, hear,  
Our earnest suit for Abra'm's seed;  
Justly they claim the softest prayer  
From us, adopted in their stead,  
Who mercy through their fall obtain,  
And Christ by their rejection gain.

Outcasts from thee, and scatter'd wide  
Through ev'ry nation under heav'n,  
Blaspheming whom they crucified,  
Unsav'd, unpitied, unforgiv'n;  
Branded like Cain, they bear their load,  
Abhorr'd of men, and curst of God.



## VI. Correspondence.

## ADVERTISEMENT.

Having in my possession a large amount of correspondence with missionaries to the Jews, I propose publishing in this department of "The Jewish Intelligencer" such parts as will be most interesting. Yet as the latest intelligence will be the most acceptable, I shall feel obliged to those persons who are devoting their talents in promoting the conversion of the Jews in any part of the world, if they will, from time to time, transmit to me, for publication, accounts of their proceedings, and brief narratives of converted Jews; and especially my missionary brethren in the East will greatly favor both me and the public at large by communications respecting the situation and circumstances of my Jewish brethren. And at the same time I solicit the correspondence of clergymen and others who feel interested in the welfare of the descendants of Abraham, and especially I shall be glad to hear from those societies that are established to promote Christianity among the Jews. To the information I may thus receive will be given the earliest insertion that circumstances may permit. Communications to be addressed to the Editor, at Brooklyn, Long Island, N. Y.

The following letter to the Editor is from a highly respectable clergyman now in this country.

*New-York, May 5, 1836.*

REV. AND DEAR SIR,

I have read your prospectus of "The Jewish Intelligencer" with peculiar interest; for, while I doubt not the work will command attention and gratify laudable curiosity, I indulge the hope that it may arouse the friends of the Redeemer to greater exertions for the spiritual benefit of the whole house of Israel; an object which I know to be very dear to you.

To the efforts you have made in the good cause I am not a stranger. I heard you plead in its behalf about thirty years ago, and impressions were then made on my mind which still remain. Since that time I have watched your progress; and although you are now advanced in years, I have to mourn that no more has been done in behalf of the Jews; yet the evening of your life is not rendered gloomy by the reflection that you have ever sacrificed their spiritual to your own temporal gain; nor are you permitted to suppose that your labors have been altogether fruitless; for though you have not seen the Jews converted in multitudes, you have seen "not a few" submit to the mild yoke of that Savior whom their fathers crucified.

That you have had much discouragement I know very well ; nor am I altogether ignorant of the cause, at least in London. The directors of the London Missionary Society, with whom originated the mission to the Jews, and with whom you had to act, were men that meant well ; Hardcastle and others were good merchants ; Pellatt and others were good lawyers ; Neale and others were good tradesmen ; Alers was a good banker ; and all of them were, I trust, good men. With them were associated the Rev. Messrs. Bogue, Townsend, Wilks, Burder, Collison and others, who were popular ministers, whose influence was great with the rich professors of religion, of whom many may always be found in London. I knew these men, and I think I knew their worth ; I admired their attachment to the great cause of foreign missions ; but I could never regard them as possessing those peculiar talents which were necessary for managing a mission to the Jews : yet to such management they were appointed.

It may certainly be equitable that the operations of a society be under the control of those who provide the funds ; but it by no means follows that it is always prudent, and this was made evident in the history of this mission. The managing parties were men whose liberality was great towards all the public societies, and hence they became managers of those societies. Nearly all those men were engaged very extensively in affairs of their own : the little attention they could give to public business was greatly divided, and consequently they had but little opportunity for consideration as to the best courses to be pursued in difficult cases, of which there were many in the Jewish mission ; their opinions were formed hastily, generally at the board, and these opinions being once announced, were sustained by immense influence, so that it was rarely thought prudent to oppose them. Now, whatever good qualities these men possessed, (and they possessed many,) there was not one of them who really knew the Jews, or how to meet their prejudices, or to conciliate their esteem, or to obtain their confidence. In this you stood alone ; you saw the measures necessary to success, because you could estimate the Jewish character ; but they could not form the same estimate ; hence they did not appreciate your measures, and you had to submit for years, and were compelled at last to leave that society and originate with no little difficulty " The London Society for promoting Christianity among the Jews." Considering the opposition this new society received, I regard its patronage as fully equal to what you could have reasonably expected ; but its prosperity was crippled by the continuance of the difficulties felt in the old society, and still more by denominational jealousies, which terminated in throwing all the management into the hands of the established church ; a measure which cut you off from

further participation in their efforts, as you were not an Episcopalian.

How it was with "The American Society for Meliorating the Condition of the Jews," which you originated soon after your arrival in this country, I do not know; but I have derived satisfaction from seeing the published certificate of the society, that you had duly accounted to the treasurer for all monies collected by you, in confirmation of which certificate, I have been assured by persons well acquainted with the subject and of unquestionable veracity, that whatever might have caused the failure of that society, your conduct was altogether unimpeachable.

The society you left in London, after it passed into the hands of the established church, still exists; they have a handsome chapel, which the Jews are invited to attend; and I regard the clergyman as a very pious man; in their schools many Jewish children have received Christian instruction, and in other respects reports are favorable and encouraging.

The Kentish Town Institution was probably known to you only by name, as it was established after you left England. I knew Mr. Symon, by whom it was superintended; and many beside myself anxiously desired to see the institution become decidedly Christian; but Mr. Symon was contented with a compound of Jewish forms and Christian professions. The Bishop of London admitted to his church such of the young men of the institution as desired it; and although he was not very particular in his inquiries as to the extent of their conversion, this token of Episcopal sanction brought with it influence and liberal contributions. But the compromise attempted between Judaism and Christianity; the having one Jewish and one Christian Sabbath in each week; the circumcising as Jews and baptising as Christians; the observing the ceremonial law as Jews and professing Gospel liberty as Christians; this strange amalgamation was not sanctioned by heaven, and the scheme proved abortive; the young men were scattered; but I have the pleasure of regarding several of them with whom I am acquainted, as now being consistent Christians.

The like compromising spirit I have known to defeat another effort. I have often attended meetings held for religious discussions at Salvador House, London, and was gratified in finding Jews, and some of them very respectable Jews, disposed to attend and take part with us: this promised well; but it was proposed that we should cease to commence and terminate our meetings by prayer, and merely read a portion from the Old Testament; this was proposed by nominal Christians, as an expedient to win the Jews, and I regret to add was sanctioned by a majority. But it was not sanctioned by the Holy Spirit: the Lord frowned and I doubt not the rigid observers of the Jewish institutions

did, in their hearts, despise the compromising Christians. So it has been in other cases ; but are we therefore to give up all hope ? Shall we be intimidated, and cease to make efforts because we have not always succeeded to our wish ? Shall we not rather learn wisdom from the past, and enter on some fresh course of action ? The cause is good. The Jews, as, a nation must ultimately be converted ; but in the meantime, as individuals, they are continually leaving the world in a state of enmity against Him who is to be their final Judge, and who has expressly said to them, “ If you believe not that I am He, (the Messiah,) you shall die in your sins, and where I am ye cannot come.” And shall these descendants of Abraham still crowd the way of death ; still go heedlessly to the precipice, and rushing forward, fall into the bottomless pit, and no man care for their souls ? If we warn them not and they perish, will not their blood be required at our hands ? Let us at least attempt something ; let us do what we can ; and let us do it in humble dependance upon divine influence ! If we fail in the effort, we shall then be ourselves guiltless, and shall have delivered our own souls ; but if we succeed in the attempt, our joy will be great.

You, my dear sir, are too far advanced in life to travel from place to place in the cause of the Jews, as you once did ; but does there not occur to you any way in which you may still be useful ? There are many Jews in New-York, and might you not preach to them a weekly or monthly lecture ? And even should but few attend or be converted, might not such services be blessed to others ?

Commending you as a dear brother in Christ to his especial blessing,  
I remain sincerely yours,

Rev. J. S. C. F. Frey.

But hast thou finally forsook,  
For evercast thy own away ?  
Wilt thou not bid the murd'ers look  
On him they pierc'd, and weep and pray ?  
Yes, gracious Lord, thy word is past ;  
“ All Israel shall be sav'd at last.”

Come, then, thou great Deliv'rer come ;  
The veil from Jacob's heart remove ;  
Receive thy ancient people home,  
That, quicken'd by thy dying love,  
The world may their reception view,  
And shout to God the glory due.



## VII. NARRATIVES OF CONVERTED JEWS,

*Including a History of the Editor's Conversion from Judaism to Christianity.*

### INTRODUCTION.

Among the many impediments that have been thrown in the way of the conversion of the Jews, one has been so peculiar that perhaps but few of my readers have ever heard of it; yet as it is the indulgence of a sentiment that has been publicly advanced on different occasions, and possibly may be advanced again, it may be right to notice it. The sentiment is this; that as the Jews crucified the Lord Jesus Christ, they had, in so doing, committed the unpardonable sin; and that, consequently, it would be in vain to seek their conversion. Amongst others who have held and taught this strange and unscriptural sentiment, was a minister who was sent for from Scotland to London, there to preach to the Jews one of a course of "demonstration sermons," so called, because they were to demonstrate that Jesus of Nazareth was the Messiah. But having arrived in London and entered the pulpit, instead of this, he attempted to demonstrate that there was no salvation for a Jew! His argument was this: the cities of refuge were for accidental manslaughterers, and not for wilful murderers: the Jews willfully murdered Jesus Christ. therefore there is no refuge for a Jew. As this was said in my pulpit, and I was present, I felt it my duty to state, after he had concluded, that his doctrine was opposed by Scripture and by facts; for we were informed in the second chapter of the Acts, that three thousand Jews were converted in the city in which Christ was rejected, and that they were the persons who had taken Christ, and by wicked hands had crucified and slain him. And that now there were many Jews present who had given scriptural evidence of conversion, and were living in the enjoyment of the love of God and in the exemplification of Christian principles. There are some who still think of the Jews as the minister thought. But where is their warrant for such a sentiment? Surely the Bible does not furnish it. Did not Christ pray for his murderers? And did his heavenly Father reject his prayer? The testimony of the apostles proves that he did not; for into whatsoever city they entered, they first went into the synagogues and preached to the Jews; and they did not preach to them without success; for we read, Acts, 14: 1, "that a great multitude, both of the Jews and also of the Greeks, believed;" and Acts, 21: 20, we find the elders at Jerusalem addressing Paul, and saying, "Thou seest, brother, how many thousands of Jews (in the Greek, how many myriads, or tens of thousands of Jews) there are which believe." It has been usual to quote in behalf of this sentiment, that "blindness hath happened to Israel;" but what is it the apostle really says on this subject? See Romans, 11th

chapter throughout. I will quote in this place only verses 25-27. "I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in : and so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob ; for this is my covenant unto them, when I shall take away their sins." The apostle then says, that for a time, and only for a time, that blindness *in part* hath happened to Israel ; and his assertion is verified by facts ; but it is only "in part," and surely this does not teach that they are *all* given up to blindness and hardness of heart. Shall it then be said of the Jews, that there is no salvation for them ? The apostles said not so ; but boldly and plainly said to them, Acts, 5 : 30, 31, "The God of our fathers raised up Jesus, whom ye slew, and hanged on a tree : him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins ;" and, blessed be God "this testimony is true."

Some persons say, that although, in the apostles' days, Jews were converted, yet since that time they have been excluded from mercy. True it is, that, as Scripture history is necessarily so limited as not to extend beyond the time that the historians lived, we have no Scripture history of the conversion of the Jews since their death. But have there then been no such conversions ? We might on the same ground, and with as much truth, assert that no Gentiles have been converted since the apostles' days. Beside this, if the Jews were from any particular date to be excluded from mercy, and Christ the Prince and Savior no more to give "repentance to Israel and forgiveness of sins," would not the sacred historians have predicted it ? But there is no such prediction ; no, not one word to justify the notion. And what says history ? What says experience ? The following narratives will furnish an answer. Yet these narratives will not relate all that has been effected in converting the Jews, but only the experience of a few. It is computed that there are in Germany not less than 1,800 converted Jews. There are also many Jews in England, some in America, and some in other nations, who have received Christ Jesus as their Lord, and so walk in him. And why should we expect it to be otherwise ? The promises of God assure us of a time, now near at hand, when all the Israelites then on earth shall be converted ; and surely it is not too much to expect that this baptism of blessedness may be preceded by a sprinkling of mercy.

That since the days of the apostles the number of Jewish, compared with Gentile converts, has been but small, may be admitted. But wherefore has this been the case ? One cause no doubt has been, that

having been from infancy warned against the studying of Christianity, as sinful, the Jews have neglected that study. Another cause has been, that the course long adopted towards the Jews, by persons called Christians, was a course of cruelty, oppression, and dreadful persecution; this they endured for many ages; and persecution is not calculated to conciliate affection; nor did the conduct pursued towards them present Christianity in a lovely and inviting form. They suffered from the antichristian spirit of those who were called Christians, and whom they consequently mistook for Christians; and hence they hated the name of Christian, and avoided Christianity very naturally inferring, that if much that is called Christianity, were such, they would be no great gainers in any amiable quality for embracing it. A third reason may be, that when a Jew embraces Christianity, he has to take up a heavy cross; to make immense sacrifices of domestic and social intercourse; to court the hatred, and curses, and (if human laws interposed not) the daggers of his kindred and acquaintance. Beside this, he generally loses the power of obtaining bread to eat by the means which he formerly employed. To these I may add; as another reason, that Christians have often thought and generally acted as though efforts would be fruitless, and hence they have so seldom employed them.

In this work will be shown that although, under such circumstances, much remains to be done, there is much encouragement for doing it.

The narratives will all be real, and neither fiction nor embellishment of truth will be admitted: they will indeed be those that are well authenticated, and no others.

As readers wish to know the history of an author whose work they read, the first narrative I shall introduce will be my own: the truth of which I authenticate by reference to those who have known me, and they are many; for I have been a public character from early life; and since my conversion to Christianity, have been known during sixteen years in all the principal cities, towns, and villages in Great Britain; and for the last twenty years I have been a Minister of the Gospel of Christ in America, I have traveled through nearly every state in the Union, and have become acquainted very extensively with the clergy of all evangelical denominations. Come, then, all ye that fear God, and I will commence a series of narratives by telling you what he hath done for my soul, and let us exalt his name together.

## NARRATIVE OF THE EDITOR.

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### CHAPTER I.

#### HIS BIRTH AND EDUCATION.

It pleased God, in whom I live, move, and have my being, to favor me with the light of this world, Sept. 21, 1771. The place of my nativity is Maynstockheim, near to Wurtsburgh, in Franconia, in Germany. My father, Samuel Levi, was nineteen years a private tutor in a Jewish family, at Maynburnheim; and after he had married, continued, as it were, day and night, in the study of the Sacred Scriptures and the traditions of men, and acted as *Morah Tzedek*, whilst my mother carried on the trade by which the family was comfortably supported.

*Morah Tzedek* is a person to whom the Jews apply for direction in difficulties arising from the observation of the innumerable religious ceremonies with which the Jewish ritual abounds; and the cases on which a person is consulted are such as the following: If a grain of corn should be found in any kind of food during the feast of unleavened bread, it may happen that not only the food must be thrown away, but even the vessels which contained any part of it dare not again be used during the feast. Or suppose a family, while feasting on meat or fowl, should find that their knife or fork is one of those which are used in eating food prepared with milk or butter, the company must desist from eating any more of those victuals; nor dare they use any of those knives, plates, or other vessels, till the case has been decided by the *Morah Tzedek*, whose verdict is very frequently, that the food must be thrown away, and the earthen and china vessels in which it was served be broken in pieces, and, if an iron pot, it must be cleansed by fire. Such like questions are daily brought before the *Morah Tzedek*, and in towns where as many as seventy families live, as is the case in my native place, such questions are continually arising.

According to the religion of my parents, I was circumcised on the eighth day after my birth, and received my name, *Joseph Samuel*. The reason why I have now the *addition* of three names will be given in chapter iii. Jewish children are called by the name of the nearest relation that is dead, perhaps in reference to Deut. 25 : 6; accordingly, the first child was called *Levi*, which was the name of my father's father; the second, being a daughter, received the name of my mother's



mother; and as I was the third child, I received the name of my mother's father; whose name was Joseph. My parents had ten children, five daughters and as many sons. My sisters were taught to read the prayer-book in the Hebrew language, i. e. to pronounce the words without understanding even the literal meaning of a single sentence. This, alas! is usually all the religious education which the females receive, and many of them even not so much.

Those who believe that females have souls as well as males, and that they are as much interested in the *new* covenant blessings as the *sons* of Abraham, will as much lament the neglect of their education as they will disapprove of the impious daily thanksgiving of every Jew: "Blessed art thou, Jehovah our God, King of the world, that thou hast not made me a woman." Christian females, let me entreat you not only to shed the tear of compassion over the miserable and degraded state of your Jewish sisters, but most earnestly to supplicate the throne of grace that the God of Israel would "bring his daughters from the ends of the earth, as well as his sons from afar."

Here I would take the opportunity of rectifying an erroneous sentiment propagated both from the pulpit and the press: viz. that it is the belief both of Jews and Mohammedans, that their females had no souls. Such a sentiment I have never heard from the lips of a Jew, nor met with in their writings. On the contrary, it is evident that they believe females have souls, for the same prayer which is used for the souls of males to be delivered out of purgatory is also read for the females. The origin of the above error is, I suppose, an *inference* from the degraded state in which the Jewesses have formerly been held, but this is a mistake. Their having been neglected in religious education, or thought inferior to males, was owing to the covenant of circumcision being made with males and not with females.

My brothers and myself were put under the care of a tutor in our own family, who instructed us daily according to the Law and the Talmud, and every Saturday we were examined by our father in what we had learned during the week. Our tutor took every opportunity to impress us with prejudices and hatred against the Christian religion. Whilst explaining the five books of Moses, he mentioned in every place the *opinions* of Christians, raised *objections* against them, and endeavored to establish us in all the *Jewish errors*. On the evening preceding the 25th of December, it being supposed that Jesus Christ was born on that evening, the Jews do not study any thing sacred; but our teacher always made us read a little book called Toltoth Jeshu, i. e. the generation of Jesus; which contains the most horrid blasphemies, and is calculated to fill any person who believes it, with prejudice, disgust, and hatred against Jesus and his followers.



The forementioned practice of the Jewish teachers was more strictly observed by ours, by the express desire of my dear mother, who was a most inveterate enemy to Christianity, because her brother had embraced the Christian religion, and had lived and died at Strassburgh, in the faith of the Son of God. This circumstance gave rise to a common saying in my native town whenever a quarrel arose between the Jewish boys and my brothers, and in particular as to myself, who was always the wildest, it was generally said, "let them alone, they will certainly turn Christians, as their uncle did." For ever blessed be the Lord, who has accomplished this prophecy in me, the most unworthy. "Bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

My mother herself narrowly watched us, and would never suffer us to read any book but in the Hebrew language, lest we should read any thing about the Christian religion. The reader will not wonder at my mother's conduct, when he is informed, that to embrace the Christian religion brings greater reproach upon the family than if all the children had been guilty of the worst of crimes; and the person himself who believes the Christian religion becomes the object of their utmost abhorrence. One of the names by which such a person is called is *Meshummad*, from the root *Shamad*, which signifies to *destroy*; and to this name they generally add *Yemach shemo vesichro*; i. e. let his name and memory be blotted out.

The advantages and disadvantages arising from this mode of education I now experience frequently; whilst on the one hand it was the means of my progress in Jewish learning, on the other hand it kept me in perfect ignorance of all other useful knowledge; until my 24th year I had not seen a New Testament nor a translation of the Old. What little knowledge I now possess is to be ascribed to the blessing of God upon the diligent use of means since I came among Christians.

Before I was three years old I began the Hebrew alphabet, and when but six years of age, could perfectly read any chapter of the books of Moses. It is true, I understood very little of the true meaning of the precepts, and of the real design of the ceremonies contained in those books; yet ten thousand thanks to my dear parents, who taught me the Sacred Scriptures from a child, the fruits of which I now reap daily. About that time it pleased God to afflict me with the small-pox, which brought on a long and painful illness, and my life was supposed to be in danger for about a year and a half, during which time I forgot what I had formerly learned; the sight of my left eye was also injured, and I lost the use of speech; but, through the blessing of God,

I was gradually restored to the use of my eye, and soon recovered my speech. The latter, however, has always continued in a measure defective, and even at present, in reading a long-continued sentence, I experience some degree of hesitation. This formerly had often been a source of grief to me ; but, blessed be God, I have long since seen the wisdom and goodness of the Lord in this fatherly chastisement, (as will appear, chap. iii.) and I shall, I trust, have reason to say through eternity that "this light affliction, which is but for a moment, has worked out for me a far more exceeding and eternal weight of glory."

On my recovery, I was again instructed in the *section* out of the Law appointed for the week, with the explanation of *Rashi*, i. e. Rabbi Solomon Yarchi ; and was also taught a chapter every day out of the *former* prophets and the *Hagiographa*, but never was any part of the *latter* prophets, except what is contained in the *Haphtoroth*, explained to me ; no wonder, therefore, that I was ignorant of what they had written concerning *Messiah*\*

It is an ancient custom among the Jews to read in the synagogues, every Sabbath day, a section out of the Law, or five books of Moses, so as to read the whole once every year ; and as their leap-year has fifty-two weeks, they have divided the law into so many sections, each of which is called *Sedrah*, or Section. In those years which have not so many weeks, and in which no festivals fall on the Sabbath, two sections are joined on certain Sabbath days. It is handed down as a tradition, that, when Antiochus Epiphanes prohibited the reading of the law, they substituted fifty-four portions out of the prophets, which they call *Haphtoroth*, one of which is still read every Sabbath day after the section of the law is finished. I have often been surprised that in the selection of these *Haphtoroth*, those parts which speak the plainest respecting the Messiah are left out, especially as the 52d and 54th chapters of Isaiah are appointed, but the three last verses of the 52d chapter and the whole of the 53d are skipt over. The only reason I can assign is, that the people might be kept in *ignorance* of him of whom the prophets spake, and of whom it is written in the book of Psalms. The omission of so many precious and most important portions of the writing of the holy prophets, as the 7th, 9th, and 53d chapters of Isaiah, the 23d chapter of Jeremiah, and the whole book of Daniel, particularly the 9th chapter, has

\*The Hebrew, or Old Testament, contains twenty-four books, which are divided into *Torah*, *Neviim* and *Kethuvim*. The *Torah*, or Law, contains the five books of Moses. *Neviim*, or Prophets, are again divided into the *former* prophets, containing Joshua, Judges, Samuel and Kings. The *latter* prophets contain Isaiah, Jeremiah, Ezekiel and the 12 minor prophets, which are considered as one book. *Kethuvim* or *Hagiographa*, contain the Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and Chronicles. Ezra and Nehemiah are one book.

led me, among other reasons taken notice of by Vitrinde, (de Synag. vet. lib. iii. p. ii. c. xi. p. 1007.) to suspect the truth of the antiquity of the selection of these Hapthoroth. I am rather inclined to think, that, at a much later date, to prevent the people from reading the whole Bible, this method has been adopted. Hence we find most Jewish families in the possession *only* of that part of the Hebrew Bible which contains no more than the law, the Hapthoroth, and five books out of the Hagiographa, viz: Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. This circumstance may be considered as one great cause why so very few of the children of Israel know any thing of so great and useful a part of the Sacred Scriptures.

That the rabbins have studiously prevented the people from becoming acquainted with the predictions respecting the Messiah, may be further proved by the impious circumstance recorded by several Jewish writers, that a curse is denounced in the name of R. Jonathan, a great man amongst the Jews, against the computers of the seventy weeks in the 9th chapter of Daniel, viz. *Tepach azmon shel mechashvay kizin*, i. e. "let their bones rot, who compute the times of the end." My beloved brethren and kinsmen after the flesh, I beseech you, if you love your souls, if you wish to be really happy in the life that now is, and in that which is to come, let nothing hinder you from searching the Scriptures, "for in them you think you have eternal life, and they are they which testify of the Messiah."

When I was nine years old, the holy book of God was shut up and laid aside, and in its stead the productions of men, as the *Mishnah*, *Gemarah*, &c. &c. were brought forth and eagerly studied by me in succession with pleasure and satisfaction, being nourishment to my earthly and sensual affections, and fuel to my corrupt heart; and thus was I four years longer absorbed in vain speculations, spending my strength for nought. On the first Sabbath after I was thirteen years and a day old, I read in the synagogue, according to custom, the section of the law appointed for the day; and was now considered a *man*, fit to be one of the ten necessary to constitute a full number for public worship. I was now obliged to observe the law for myself, and therefore called *Bar Mizva*, and was no longer considered under the power of my father. I had now arrived at that period of life in which it is usual with the Jews to decide whether a person will engage in business, or qualify himself for any religious office. Having chosen the latter, I continued five years longer in the study of the Talmud and its various commentators.



## CHAPTER II.

## RELIGIOUS OFFICES WHICH HE SUSTAINED AMONG THE JEWS.

Having attained the age of eighteen, I left my father's house by the consent of my parents, and went to Hesse, where I officiated as *Bachar*, or tutor, in a family of six children, teaching them to read Hebrew, and to understand the literal meaning of the five books of Moses, together with some parts of the *Mishnah*, and also writing and arithmetic ; in this situation I continued for three years, and was occupied only six hours a day, the remainder of my time I was often at a loss how to spend. Oh that I had then known the value of time, and improved it suitably. Lord, remember not the sins of my youth, and may I henceforth "redeem time, for it is short." Besides free board and lodging I received about twenty dollars per quarter, a considerable sum in Germany, especially for a single man. Thus I thought myself rich, and "increased with goods, and had need of nothing, not knowing that I was wretched and miserable, and poor, and blind, and naked."

At the age of twenty-one I received an appointment as *Chasan*, or leader of the worship in the synagogue, to read the public prayers and the law of Moses. At this period I was much esteemed among my brethren, but the pride of my heart was not satisfied ; I was determined to obtain the title of *Shochat*, or sustain the office of killing their animals for food. I therefore took great pains and spent a whole year in obtaining the knowledge of the Jewish method of preparing the knife for killing the animals, and to be well versed in the laws respecting the lungs. None but those who have learned these ceremonies, can judge of the difficulty of acquiring such a knowledge of these things as to stand an examination. At length I obtained this honorable degree from the *Rav*, or Rabbi of Hesse Cassel. In the use of these ceremonious observances I was extremely strict, although not one of them is to be found expressed in the book of God. But these are only a few of the innumerable vain and extremely burdensome traditions received of the fathers. Oh blessed Jesus, thy yoke is easy, and thy burden light, for by thee the weary and the heavy laden find rest. Happy, thrice happy, those who are brought into the *holy* liberty of thy glorious and everlasting kingdom.

About this time my mother entered into a large concern of business, namely, of supplying a part of the Prussian army with grain and provision, lying then at Frankfort on the Maine ; and therefore wished for my assistance at home. I complied with her wish, and returned to my father's house. But having neither skill nor pleasure in trade, I once more left my kindred and my country, and returned again to Hesse. On

the day of my departure, my dear father accompanied me a little way out of the town, and at the moment of parting he laid his hand upon my head to give me a parting blessing. The words he made use of on that solemn occasion were then deeply impressed on my mind, and will never be forgotten by me; they were these: "The angel of the covenant be with thee." Little did I then think that he alluded to the *Angel Jehovah* who appeared to the patriarchs Abraham, Isaac, and Jacob; that spoke to Moses out of the fiery bush; that gave to Israel the law from Mount Sinai; and of whom Jehovah himself said, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; *for he will not pardon your transgressions; for my name is in him.*" Neither could I have then conceived, what I now firmly believe, viz. that that very Angel Jehovah is Jesus of Nazareth, who was, in the fullness of time, born at Bethlehem; died on Mount Calvary, to atone for our sins; rose again for our justification; for ever liveth at the right hand of God to make intercession for us; and who will come again, (to reign on the earth a thousand years,) and judge the whole world in righteousness. O the rich, free, and sovereign love of my God, who, I trust, has revealed in me Jesus Christ his Son, the hope of eternal glory, whilst my dear family were left in Jewish unbelief. However, from the conduct of my dear father on this occasion; from his deadness to all worldly concerns; from his delight and study in the law of the Lord day and night; and, above all, from his secret devotion, I have often been led to indulge the hope that he has been a believer in Jesus Christ our blessed Savior, like Nicodemus, who came to Jesus by *night*, and like Joseph of Arimathea, who was a *disciple* of Jesus, but *secretly*, for fear of the Jews; or at least one of those devout Jews who waited for the consolation of Israel. To return.

As I had saved some money in the preceding years, I resolved to travel, and accordingly made a tour through Westphalia to the borders of Holland, and then back again to Gottingen, Hanover, and Hamburgh. At the latter place I stayed about nine weeks, and boarded in a Jewish family where many strangers resorted. One day a Jewish brother informed me that he had received a letter from a friend desirous to obtain a teacher for his children. After some conversation on different branches of learning, and examination of my credentials, he said, "you are the very man that will suit my friend;" and offered me a letter of introduction. Being tired of an idle life, I accepted of his offer, and gave him a few dollars for his remuneration. In a few days I went with the stage to *Schwerin*, about three days' journey from Hamburgh, to present my letter of introduction. But how great was my astonishment when the gentleman to whom I presented it assured me that he had neither writ



ten for a teacher, nor had any children to be instructed. My disappointment in not getting a situation was far less than my surprise to have thus been imposed upon by one of my own brethren and kinsmen after the flesh. The words of David came immediately to my mind : " It was not an enemy that reproached me, then I could have borne it." But blessed be the Lord my God, who has so overruled this circumstance, that I can now adopt the words of *Joseph*, my namesake, " he thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

Among the passengers from Hamburgh to Schwerin was a Jewish teacher, and a young Christian, an agent for a tobacco factory in Hamburgh. The latter having observed a great difference in our conduct, (for my brother Jew plainly declared, by his actions, that he had freed himself from the restraints of Jewish ceremonies, for he ate and drank freely of every thing that was set before him ; whilst I on the contrary, according to my education, ate scarcely any thing but bread and butter, and that cut with my own knife, during the whole journey,) addressed us thus : " If you will give me leave, I will state to you my opinion concerning the different manner in which you act, both professing to be Jews." Having obtained permission, he said to my companion, " You, my friend, are neither a Jew nor a Christian, neither hot nor cold ; if you think yourself freed from Jewish ceremonies, you ought to believe that the Messiah has come." To me he said, " I am sorry to see you denying yourself, and so much troubled with the burdens which your fathers were never able to bear, and which you need no longer to observe, for," said he, in continuance, " the ceremonial law is fulfilled and taken away by the Messiah Jesus, who has confirmed the new covenant with his blood ; as it was foretold by the prophet Jeremiah." Here he took out his Bible, and read as follows : " Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband to them, saith the Lord : but this shall be the covenant that I will make with the house of Israel : after those days, saith the Lord, I will write my law in their inward parts, and write it on their hearts ; and will be their God, and they shall be my people." " You perceive," said he, " that the covenant of ceremonies should be succeeded by another and better covenant. It is evident therefore that the former has ceased, for sacrifices, which were the life of all other ceremonies, as well as Jerusalem, the place where they were to be offered up, are both no more ; the new covenant must have

been ratified, and this has been done when Jesus died on the cross, and the veil of the temple rent from the top to the bottom." This portion of Scripture, which I had never read before, for the reasons mentioned above, and his observations, made a deep and lasting impression upon my mind, and for some time I was wretched and miserable, full of doubts and fears, and knew not what to do. To my Jewish brethren I could not disclose my feelings, for the least suspicion of doubts respecting the truth of their present religion, or a favorable opinion respecting that of the Christians, would have inevitably exposed me to their displeasure, hatred, or persecution, and among Christians I had no acquaintance.

Having understood that my Christian friend had gone to Rostock, I resolved to follow him. From this time I must date the commencement of a new period in my life.

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### CHAPTER III.

#### TIME AND PLACE OF HIS EMBRACING THE CHRISTIAN RELIGION.

On my arrival at Rostock, I went to the inn nearest the coach-office to inquire for my friend, but could get no information respecting him, either in that place or elsewhere. Having been informed that no Jew was allowed to remain in that city for a single night without a license from the magistrate, for which a certain sum was to be paid, I told the landlord that I was a Jew by birth, but that I had come to that place to inquire into the truth of the Christian religion, and was resolved to embrace it in case I should become convinced of its veracity. On hearing this, he immediately promised me every assistance, and the next day he went with me to a clergyman, who examined me respecting my knowledge of the Christian religion, and my motives in searching after truth. Finding that I had no argument to produce in favor of the Messiahship of Christ, he suspected my motives to be worldly. He did not, however, altogether discourage me, but went with me to some other ministers, and stated my request to the magistrate, before whom I was shortly after summoned to appear, where I was strictly examined, and my testimonials were approved; but I was told that there had been many Jews who had embraced Christianity only for secular advantages, and lived afterwards as heathens, which made them very cautious of receiving any before they were thoroughly convinced of their sincerity.

In order to convince them that I sought nothing but the truth, I promised not to receive the least emolument from any Christian ; but that I was willing to learn any trade to obtain my daily bread by the labor of my own hands: A few weeks after this examination, official application having been made to the magistrate in my native place, and satisfactory answers received, I was informed "that I was to apply to the ministers in the three neighboring towns, and if none of them were willing to instruct me, I should return, and they would take me under their patronage."

Accordingly I went to Wismar, where I was kindly and affectionately received by the Rev. Dr. Haupt, who recommended me to a shoe maker, to whom I was bound apprentice for three years. In the meantime, I went twice every week to the minister for instruction, and spent as much time at home as I could spare from my employment, in comparing the German translation with the Hebrew Bible, and in reading the New Testament, which I had never seen before. By comparing the predictions respecting the Messiah, contained in the Old Testament, with the history of Jesus of Nazareth, as contained in the New, my judgment was soon convinced that he is the promised Messiah, and considering the doctrines and precepts of the Gospel, I perceived that the dispensation of the Gospel is far more glorious than the Mosaic. At this early period of my Christian pilgrimage I began to experience the truth of the declaration of my blessed Redeemer : "He that will be my disciple must deny himself, and take up his cross and follow me." The reader may possibly expect that I allude to persecution from my Jewish brethren ; this was not the case, for there were no Jews residing in that city. But what is more strange, many who called themselves Christians treated me as a hypocrite and deceiver. Not unfrequently I was told, "you are only come among us for what you can get ; as soon as you have made your fortune you doubtless will give up your profession and return to the Jews." These things often pierced my heart sharper than a two-edged sword, especially when comparing my former honorable, comfortable, and promising condition, with my present low, poor, and despised situation as a shoemaker's apprentice. For I would observe that, in general, an apprentice in Germany is treated very little better than a slave in this country. My situation was attended with peculiar difficulties. My master's wife having been for several years melancholy, and some time altogether deranged, reduced him into low circumstances, and I soon found that no plentiful table was to be my portion ; and my natural pride was exceedingly humbled by the authority assumed by his daughter, who was not fourteen years of age, whereas I was now five-and-twenty ; and having spent the preceding years in so respectable a situation among my own people, with whom, I had no doubt, if I had



then gone back to them, I could have gained one equally good. These things were not pleasant to the flesh, but grievous ; however, blessed be the Lord who enabled me to persevere, and who prepared me to bear still greater hardships in his blessed cause.

At the expiration of one year and a half my master was obliged to give up business, on which account a new difficulty arose ; the minister would not baptize me until after I had finished my apprenticeship with another master ; and the trade, or society of shoemakers, would not allow any other master to employ me before I was regularly bound, and which could not be done until after my baptism. For their *rule* is, that no apprentice is allowed to stay more than three months with a master without having his name regularly registered in the book belonging to that trade ; but as no *Jew* could be bound an apprentice in Germany, my name could not be registered till after I was baptized. Thus was I left almost without a single friend, in a strange place.

At that time a band of players was at Wismar, and in order to gain support without being burdensome to society, I transcribed the parts which they had to act for about two months. The master of the band was much taken with me, and had it not been for the slight impediment in my speech, caused by the small-pox, would have engaged me as an actor. Thanks to God, who in his abundant mercy and gracious dealings with me, a poor sinner, broke this snare also.

By the kind orderings of Providence, most unexpectedly I became acquainted with a gentleman by the name of Matthias Van Gilben, who advised me to go to New Brandenburg, in Mecklenburg Strelitz, to a minister, an intimate friend of his, and offered to give me a letter of introduction. I therefore took my leave of Dr. Haupt, who gave me testimonials of my character, and a letter of introduction to the minister at New Brandenburg ; and in my way thither, in every town where I came, I called on the ministers, who all severally wished me well, and success in my undertaking ; but none was willing to give me the necessary assistance. How few, alas ! are those who *really* seek the *salvation* of Israel. On arriving at the place of my destination, I called on the Lutheran minister, Mr. Cortum, presented my letter and papers, who received me kindly, and gave me effectual assistance. Here I was again bound to a shoemaker for another year and a half, and went as formerly twice every week to the minister for religious instruction.

On the 8th of May, 1798, I was publicly baptized, or more correctly speaking, *sprinkled*, and received as a member of the Protestant Lutheran Church. It has always been the custom, that at the baptism of a Jew, some respectable persons should stand *god-fathers*, who make him many presents ; but I refused to receive any, or any kind of presents, as another proof that I did not embrace Christianity for the sake of



worldly gain. It is also an ancient practice in Germany, for a converted Jew to receive new names at his baptism ; therefore upon this occasion the minister gave me three additional names, viz. Christian Frederick Frey. The first expressive of the religion I embraced ; the second, which signifies *rich in peace*, to express his good wishes ; and the last, as my *surname*, to remind me of the text from which he preached on the occasion, viz. John, 8 : 32, 26, "And ye shall know the truth, and the truth shall make you *free*." "If the Son therefore shall make you *free*, ye shall be *free* indeed." *Free* in English signifies the same as *Frey* in the German language, but is pronounced *Fry*, and should be pronounced in the English the same as the pronoun *they* ; but most of the people while I was in England, attending more to the *origin* and *signification* than to the spelling of my name, pronounced it generally as if written *free* ; and I myself got into the habit of doing the same.

A few months after my baptism, my apprenticeship having expired, I was made a journeyman, which is considered a great and important ceremony, and was now at liberty to travel as such. It was therefore my intention to accompany a journeyman of the same occupation to Rostock, where I had first expressed my wish of embracing Christianity. But God, in his gracious designs, had appointed another place for me, where I should be led to a fuller discovery of the truth as it is in Christ Jesus, as it will be related in the next chapter.

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## CHAPTER IV

### CIRCUMSTANCES WHICH LED HIM TO A FARTHER ACQUAINTANCE WITH DIVINE TRUTH.

Two days before the time on which we proposed to leave for Rostock, my companion wounded his hand in such a manner that he was obliged to give up all thoughts of the journey. But as I had given notice to my master of my intention to leave him, I did not choose to remain any longer, and therefore removed to the next town, which was Prentzlow, in Prussia, where I arrived on the 24th of December. The weather was exceedingly cold, and there were a considerable number of journeymen, but little work. However, I not only got employment, but was settled in one of the best situations in the place. Thus, although but lately out of my apprenticeship, the Lord gave me success, and greatly blessed the work of my hand. "Surely goodness and mercy

have followed me all the days of my life." Oh that I could praise God for his loving kindness and tender mercies!

In this situation I met with so much envy and ill-will from my fellow journeymen, that I thought best to change it for another, not so good in point of wages, and much more laborious, but it proved more profitable to the welfare of my soul; for here I first learned to bow my heart as well as my knees before Jehovah, and prayed for the first time "in spirit and in truth." The circumstance which led to this, is in itself but of a trifling nature, but when I look back, and consider its effects, I am constrained to acknowledge and adore the hand of God my Savior. From my childhood I have been taught to mark the ways of God, and in doing so found much pleasure; and now since I profess to know more of that God who alone orders all things according to his own will, my delight is still greater in reviewing the ways in which he has so graciously led me more than forty years, even to the present hour. A few weeks before Easter, Mr. Mat. Van Gilben, the gentleman who so effectually recommended me to the minister at New Brandenburg, paid me a visit and made me a present, saying, "buy yourself an apron with this money, and wear it as a remembrance of your friend till I see you again." Accordingly I went with his own son to a tanner of the name of Michaelis. This was the man whom the Lord designed to bless to my soul. For, as I observed afterward, that we had passed by unnoticed several tanners in the way to his house. Oh! my soul, ever commit thy ways unto the Lord and he shall direct thy steps. When Mr. M. presented the apron and mentioned the price, I said, "Is not that too much? for I ought to know the value of these things." "How came you to know it?" asked he. I answered, "When I was a Jew, and officiated as Rabbi, and killed their animals, I frequently saw them selling skins." "So," replied Michaelis, "and what are you now? a Christian?" "Yes," said I, "with the greatest confidence." He inquired further, "In what manner do you live?" This was indeed a strange question, for I had never heard, nor perceived, that there were any different modes of living or conversation amongst Christians. "I live," said I, "as all the shoemakers' journeymen live; and every Sunday I go to church; and after service, you know, we cannot be at home at the master's house, where we lodge and board during the week, I must therefore go to the tavern, i. e. the *house of call*, where I spend the remainder of the Sabbath, and usually continue till Monday, playing at cards, and sometimes dancing; the rest of the week I am diligent at work." "I am sorry," replied Michaelis; "as you profess to be a Christian, you ought to manifest it in a different manner." To which I answered, "I have no friends or acquaintances here, and therefore must go to the house of call, and, being amongst the other journey-

men, I must join in their manner of life, else I shall be laughed at and ridiculed by them all." Michaelis then said, with great kindness, "You may come to-morrow afternoon, at five o'clock, to the house of Mr. Thorman, where several friends meet; you will become acquainted with them, and have an opportunity of spending your time on the Sabbath at their houses." Michaelis at the same time made me a present of the Narrative of Solomon Dutch, a converted Jew,\* which has been of great use to me in confirming my faith in the Christian religion.

Following the bent of natural curiosity and fondness of society, I promised to go there the next day. This conversation took place on a Saturday. On my return home, I inquired of my master's wife whether she knew a Mr. Thorman, at whose house some friends met every Lord's day. She could not speak evil of them, yet was unwilling to speak well, therefore she only said, "it is a society of '*praying brethren*.'" May the Lord increase and multiply their number! Early on the following morning, the appointed day in which God had designed most graciously to strip me of my own self-righteousness, to clothe me with the righteousness of his dear Son, and to adorn me with the garment of salvation, I felt my mind so uneasy that I could not remain in bed. I arose, but the family being all asleep, I knew not what to do. In the meantime I heard the sound of an organ proceeding from the church near the place of my abode. I immediately went thither, but knew not why. The Rev. Mr. Wolfe was on that morning confirming a great number of children, being *Palm Sunday*, the Sabbath before Easter. At the conclusion of the ceremony he addressed them and said, "My dear children, I am afraid that some of you will soon return again into the broad road which leadeth to destruction; but my prayer unto God for you is, that you might be saved. I would therefore recommend to you the following passage of the Holy Scriptures, "My heart shall not reproach me as long as I live."† Job, 27: 6. "Now my dear children," said he, with great affection, "consider these words at the close of every day, and examine whether your conscience does not accuse you for the day past, and if it does, be sure to kneel down and pray for the forgiveness of your sins, through Jesus Christ, our Lord and Savior."

My dear reader, I must here be permitted to pause, for it is impossible for me to say what were the feelings of my heart on hearing these

\* The Editor is very desirous of obtaining a copy of this work.

† Or, as he repeated it from the German Bible, "my conscience does not reprove me for the whole of my life." Compare with this, Acts, 24: 16, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men."



words. I found them "sharper than a two-edged sword." Heb. 4 : 12, and stronger than a hammer which breaketh the rocks in pieces;" Jer. 23 : 29 ; my conscience accused me of crimes innumerable, and, alas ! "a wounded spirit who can bear?" I now firmly believed that I had not only broken the double covenant as a Jew, which was first made with God by my parents at my circumcision, and secondly, by myself, when I was thirteen years old ; but also that covenant with God in Christ, which I had rashly made when I was baptized and joined to the Christian church.

It now pleased the Lord to teach me something of the spirituality of the law ; I not only found myself guilty of very many sinful actions and words in my past life, but I was also convinced that "every imagination of the thoughts of my heart were only evil continually ;" Gen. 6 : 5 : mine eyes, which were formerly full of lusts, were now overflowing with floods of tears ; the very ground beneath my feet seemed ready to open itself and swallow me up like Korah and his company. I thought that the eyes of God and of the congregation were fixed upon me with the greatest abhorrence and disgust. I left the place, and entered for the first time into the closet, and shut the door behind me, that I might pray in secret to my Father which is in heaven. But, alas ! I knew not how to pray, nor had I confidence to draw nigh to that God whom I had so often and so greatly offended. Several passages of the Holy Scriptures, especially these words, "enter not into judgment with thy servant ; for in thy sight shall no man living be justified," Psalm 143 : 2, I repeated again and again, but found no comfort.

To be continued.

### Notice.

In the Prospectus it was announced that the first number would appear in August next, but, in compliance with the wishes of friends, it is published two months sooner. The second number may be expected on the first of September next, and the remaining numbers regularly monthly.

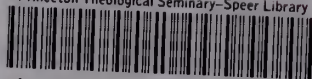
Whereas the price of materials, mechanical labor, &c. &c. has greatly increased since the price of this work was first fixed upon, the Editor feels himself compelled to advance the price to two dollars, instead of \$1 50, to all who shall not have subscribed before the first of August next, and the price of the second volume will be \$2 to all, without exception.





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